REMARKS
ON A
PAPER
Sent by ſome Eminent
Presbyterians
TO THE
CONGREGATIONAL,
As an Expedient for
PEACE.

LONDON: Printed for *Nath. Hiller*, at the *Prince's Arms* in *Leaden-Hall-Street*, over againſt St. *Mary Axe*, 1697.

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REMARKS on the Expedient for PEACE.

THAT the *Paper* sent by some of the most Eminent *Presbyterian* Brethren unto the *Congregational*, as an Expedient for the Healing the Breach amongst us, and with much Gladness embraced by them, is *Published*, doth greatly refresh us: I will therefore Insert this Healing Paper, and make my Remarks on it.

The Healing Paper.

'WHereas some unhappy Differences have arisen amongst us principally about the Doctrine of *Justification*, occasioned by a Book, Written by Mr. *Williams*, Intituled, *Gospel Truth Stated and Vindicated*, to which some of our Names were prefix'd, and against which several Exceptions were made by Mr. *Griffith*, Mr. *Cole*, Mr. *Mather*, Mr. *Chauncey*, Mr. *Traile*, and Mr. *Richard Taylor*, which if continued amongst the Ministers of Christ, may be much to the Dishonour of God, and Danger to the Souls of Men.

'For the Composing whereof, as we formerly expressed our Approbation of the Doctrinal Articles of the Church of *England*, or the Confession of Faith, Compiled by the Assembly at *Westminster*, or that at the *Savoy*, as agreeable to the Word of God, unto that Approbation we still adhere: Declaring further, That if any of us shall at any Time hereafter be apprehended to have expressed himself disagreeing thereunto; we

will with Brotherly Candour and Kindness, mutually endeavour to give, and receive just Satisfaction herein: Bearing with one anothers Infirmities, and different Sentiments about *Logical*, or *Philosophical Terms*, or meerly *Humane Forms of Speech*, in Matters of *lesser Weight*: Not thinking it reasonable or just to Charge upon any Brother such Consequences of any Expression, or Opinion of his, which he himself shall Disown.

And We do further Declare, with respect to the special Matters in Difference amongst us; that, *All the Regeneration, Repentance towards God, Faith in our Lord Jesus Christ, and Holy Conversation, are by God's express Word manifestly necessary to the Salvation of a Sinner*; yet, that none of these, *or any Work done by Men, or wrought by the Spirit of God in them, is under the Notion of Subordination, or under any Denomination whatsoever, any Part of that Righteousness for the sake, or on the account whereof God doth Pardon, Justifie, or accept Sinners, or entitle them to Eternal Life; that being only the Righteousness of Jesus Christ without them, Imputed unto them, and Received by Faith alone.*

And whereas, in the above mention'd Book it is said, [*There is no Change of Person betwixt Christ and Believers*] (Page 37, 40, 41.) which the Learned *H. Grotius*, and the Reverend Dr. *Stillingfleet*, now Bishop of *Worcester*, do not only Assert, but Irrefragably Prove, in Concurrence with the *Common Sentiment of Protestants*; in as much as we *conceive the Doctrine of Justification, and of Christ's Satisfaction, on which it depends, cannot be duly Explained and Defended, consistently with the Denial of any* Commutation of Persons *between Christ and Believers.*

We do therefore Declare our *Disallowance* of that Proposition in the general Sense thereof, giving our Sense thus. That as it is Apparent, this cannot be a *Physical* Change, by which Christ and Believers do in *Substance* become one another: Nor again a *Moral* Change,

Change, whereby Christ should become *inherently sinful*, and Believers become immediately thereby Innocent, and Sinless: So, we doubt not, there is a Commutation of Persons in a *Legal Sense*, Christ by Consent between the Father, and Him, *Putting on the Person, and coming into the Room, and Stead of Sinners*; not to Repent, or Believe for them, which the Gospel requires (tho He hath undertaken the Elect shall in due time be enabled hereunto) but to *Answer for them the Obligations of the violated Law of Works, being made Sin for them, tho He knew no Sin, that they might be made the Righteousness of God in Him*, 2 Cor. 5. 21. And *what is contrary hereunto, we Judge Erroneous and False*.

And as there is a Change of Persons betwixt Christ and Believers, so the *guilt of our Iniquities being laid upon Christ*, the Father was *displeased* with him. Not that He was ever moved to any Passion against Him, which in the General, the Perfection of the Divine Nature admits not, on any account whatsoever; nor that he was in any Sense offended with him, much less abhorr'd him, considered as He was in himself, for *so* he was most perfectly sinless; but considered *in Relation to us*, as our *Surety*, bearing our Sins in his own Body; *so*, if by *Displeasure*, or *Wrath*, be only meant [a *Dispassionate Will to Punish*] the Lord Christ did *Feel, and Bear* the *Displeasure* of God, *and the weight of his Wrath*, in *the Punishment of our Sins, transferr'd upon Him*; for it pleased the Father to bruise Him, having laid upon Him the Iniquities of us all. And we do further Declare, That whosoever shall be found to express themselves in their Preachings or Writings agreeably hereto, and the mentioned Articles, and Confessions, we shall esteem them to deliver the Sincere Gospel of our Lord and Saviour Jesus Christ. And it shall be remote from us to oppose, or reflect upon: But we shall to our utmost encou-

rage and give Countenance to one another's Ministry herein.

If therefore Mr. *Williams* shall concur with us in what we have declared touching the *Doctrine of Justification*, and in the Sense we have given of a *change of Persons* between Christ and Believers, and of *Christ's enduring the displeasure of the Father* for our sins; and shall give satisfaction about any thing else that any Brother excepts against in the rest of his Writings, agreeably to the aboveſaid Articles and Confeſſions, We ſhall ſo far acquieſce therein, as not to make them the matter of further Publick Conteſt or Alteration amongſt our ſelves.

The REMARKS.

§. I. We can now fully clear our *London*-Brethren from the Reproach caſt on them, by the Author of the *Reaſonableneſs of Chriſtianity*, Pag. 303. a *Socinian* Writer.

This Gentleman, in his Attempts to Reduce the Indiſpenſable and Neceſſary Articles of our Holy Religion unto the Faith of *Hobbes* and *Mahomet*, which is to Believe only, That *Jeſus of* Nazareth *is the Meſſiah*, repreſents the other Articles, at leaſt a great part of 'em, to be made up of ſuch *Speculations*, *Niceties*, *Obſcure Terms*, and *Abſtract Notions*, as amaze the greateſt part of Mankind: And that he might the more *colourably* Inſinuate thus much, he directs his *Readers* to the *Diſſenters*, 'Who (he ſaith) are ſuppoſed by their *Teachers*, to be more Accurately Inſtructed in Matters of Faith, and better to underſtand the *Chriſtian Religion*, than the Vulgar Conformiſts ——— But I ask them, Whether One in Ten of thoſe, who come to their Meetings in the Countrey, if they had time to Study them, do, or can underſtand the Controverſies at this time ſo warmly managed amongſt them about *Juſtification*. —— I have talk'd with ſome of their

'their *Teachers*, who *Confess themselves* not to understand the Differences in Debate between them. And 'yet the Points they stand on, are reckoned of *so great Weight, so Material, so Fundamental*, that they divide 'Communion, and Separate upon them.

This Character given of us, is not entertained only by the Gentleman's own Admirers, but by others, who are more sound in the Faith; whence it is, that we are considered as Men of so much Humour, and so little Knowledge, as to wrangle about we know not what, and make Divisions for Divisions sake. But this Charge being as False, as it is Injurious, 'tis now detected, the Points in Controversie made manifest, and the Temper and Spirit of our Brethren evinced to be Benign and Peaceable, disposed to Accommodation upon a Generous and Christian Bottom, as appears by the Proposal, and Closure with this Orthodox and Healing Expedient. To which I add,

§. II. That now, as we know what the Controversie hath been about, so we see it is not about Trifles, or Matters of lesser Weight. It is about a *Commutation of Persons between* Christ, *and Believers:* A Point of so great Importance, that in the Improvement and Application of it, no small part of the Life, and Exercise of Faith doth consist. For, saith a Learned Doctor, 'Christ was made our Sin, and the Righteousness 'which God requireth by the Law is fulfilled *in us*, not 'by *our* doing it, but by *His*. —— This is that *blessed Change* and *Commutation*, *wherein alone the Soul of a Convinced Sinner can find Rest and Peace*. 'Twas the 'Belief of this Doctrine that fill'd *Justin Martyr* with 'so much Joy, when he said, *God gave his Son a Ransom* for us, *the Holy* for *Transgressors*, the *Just* for 'the *Unjust*. *For what else could Hide, or Cover our 'Sins, but his Righteousness: ὦ τῆς χρηστῆς ἀλλαγῆς. 'O sweet* PERMUTATION, or CHANGE! 'O *unsearchable Work*, or *Curious Operation! That the*

'*Iniquity of* many *should be laid in* One *Just One*; and '*the Righteousness of* One *should Justifie* many *Transgressors*. Dr. *O.* of Justifi. P. 40, 41, *&c.*

This is that Doctrine the *Lutherans*, in Conjunction with the *Calvinists*, so earnestly Plead for. This is what the Learned Doctors of the Church of *England*, in Defence of their Doctrinal Articles, write for. This is what the Reverend Bishop of *Worcester* hath Defended, to the Confounding and Silencing the *Socinians*: This is what the Renowned *Grotius*, how much soever in other Instances *Arminian*; and his Abetter *Vossius* stuck to: This is what the *Fathers* Believed, the Apostles Preached, and what our Lord Christ himself Delivered, when He said, *This is my Blood of the New Testament which is shed For many*; where the Particle [*For*] signifieth a *Commutation*, or *Change* of Persons between Christ and us.

In a word, this Commutation, or Change of Persons, is the *Corner* Stone of the Doctrine of Christ's Satisfaction, the Belief of which is so necessary to Salvation. If no Change of Persons, there can be no Imputing our Sin, there can be no Transferring our Guilt to Christ, nor could Christ justly bear the proper Punishment due for our Sins, for which Reason the *Socinianizing Arminians* will not admit of a *Change* of *Persons*, except it be in Conjunction with a *Change* of the *Sufferings* from *Pœnal*, to meerly *Afflictive*. And to be consistent with themselves, they do hold, That our Sins were not the Meritorious, but *Pro causâ Meritoria* of Christ's Sufferings; and that Christ's Sufferings were not *properly Pœnal*, but only Improperly and Analogically a Punishment, being but *Vice Pœnæ*, in the place and room of a proper Punishment, whence its impossible for Christ to make Satisfaction unto *Punitive Justice*.

But, on the other hand, as the Learned Doctor *Edwards* hath very lately, in his *Preservative against Socinianism*, Part III. p. 80, 81. well observed. 'If

'there

‘ there be a *Permutation of Persons*, then Christ must ‘ Suffer what otherwise would have lighted *upon us*, ‘ which was *Death*, and that Death was the *Punishment* ‘ of Sin. His Blood was shed *instead of* ours; his Life ‘ went in *Exchange* for our Lives; And why was all ‘ this done, but to *Satisfie* the Law, which threatned ‘ and required Punishment? and that Punishment He ‘ underwent in *our stead*, who were *thereby* freed from ‘ the Obligation to it. I am *ashamed* to *use so many* ‘ *Words in so plain a case*. And yet for all this the *Ar-* ‘ *minians*, who said, That Christ Suffered in *our stead*, ‘ deny Christ's Sufferings to be a *proper Punishment*.

This Point of *Commutation*, or Change of Persons is, you see, of that Moment, that as we regard our Souls, and the great Design of God in Christ's Death, we must be Zealous in Contending for it. It is on this Doctrine the designing *Arminians* make the first Breach, to the end the *Socinian* Bands may enter, and carry all before 'em. Who then can blame these Brethren, who strive so strenuously for its Establishment? Or, who can forbear rendring Thanks to those *Worthies*, who in the Paper they sent unto the Congregational, have so expresly Asserted the necessity of it to be such, that consistently with the denyal of any Change of Persons, the Doctrine of Christ's Satisfaction can be neither duly Explained, nor Defended.

§. III. The Publishing this Paper clears the *Congregationat* from the Charge of *Antinomianism*.

It hath been the care of some to represent these Brethren as *Antinomian*; and, such as are tight *Presbyterians*, because they adhere to the Old Doctrines, delivered unto us from God's Holy Word by the First Reformers, cannot escape the Name of *Antinomian-Independents*, nor the Censure of Designing the Subversion of *Presbyterian* Principles about Church-Discipline.

This

This Artifice hath ſo far obtained, that, not only many amongſt the *Vulgar* take it for granted, that the Controverſie is between the *Presbyterian* and *Congregational* about Eccleſiaſtical Points; but ſome Miniſters ſound in the Faith, have been ſo very much moved by theſe Methods, that they have been the leſs Vigorous in Oppoſing the Suſpected Errors, whileſt others have been frighted into Opinions of an *Arminian* Aſpect.

This is not, I confeſs, a *New Method*, it being the ſame which the *Arminians* took, when they firſt attempted to Inſtil and Propagate their Notions in this Kingdom: For, as a worthy Gentleman of the Church of *England*, in a MSS. at this time in my Hands obſerves, 'The moſt Unjuſt and Uncharitable Courſe 'which the *Arminians* took, and whereby they pre-'vailed more than by all the reſt, was their ſeeking to 'draw the Perſons of thoſe that Diſſent from them into '*diſlike*—as if they were *Puritans*, and *Diſciplinarians*; 'or, at leaſt that way affected; whereas, the Queſtions 'in Debate are ſuch as no way touch upon *Puritaniſm*. I have alſo ſeen a MS. of Biſhop *Overall*, Tranſcribed, as I have reaſon to believe, by Biſhop *Mountague*'s own Hand, in which this very Practice is moſt manifeſt: For, ſaith he, *Quinq; ſunt Articuli, &c.* There are Five Articles Controverted in *Holland*, about which the *Remonſtrants*, or *Arminians*, and the *Contra-Remonſtrants*, or *Puritans*, defend contrary Opinions: whereby the Biſhop Inſinuates, That the Oppoſers of Arminian-Tenents were *Puritans*, a *Name* of *Reproach* at that time amongſt the riſing Clergy, as now the Word [*Congregational*,] ſince the ſtarting this unhappy Controverſie is become odious amongſt them, by whom the Unſtudied are taken off from attending unto the Solid Reaſonings, even of Orthodox *Presbyterians*, by the Faſtening on 'em the Scandalous Name of *Antinomian-Independents*.

But

But the Publishing this Paper doth demonstrate (1.) That the Questions in debate do no way touch upon the Nature, Constitution, or Government of Churches, either off, or on; they being wholly about *Doctrinals*. (2.) That the *Congregational* in and about *London*, who are chiefly, if not solely Concern'd in the Dispute, I mean the *Pastors* of Churches, who have expressed their Approbation of the Doctrines contained in this Paper (as I hear all of 'em have done) are far from being tainted with the *Antinomian* Poyson. For therein they declare,

1. 'That they do still adhere unto their Approbation of the Doctrinal Articles of the Church of *England*, or the Confession of Faith Compiled by the Assembly at *Westminster*, or that at the *Savoy*, as agreeable to the Word of God.

2. 'That Regeneration, Repentance towards God, Faith in our Lord Jesus Christ, and Holy Conversation, are by God's Word manifestly necessary to the Salvation of a Sinner.

3. 'That God doth not Pardon, Justifie, or Accept a Sinner, or Entitle him to Eternal Life, before the Imputed Righteousness of Christ is Applied and Received by Faith.

4. 'That though Christ hath undertaken to Enable the Elect in due time to Believe and Repent; yet He did not Believe and Repent for them, to exempt them from the Obligation of doing it themselves.

5. 'That touching a Change of Persons between Christ and Believers, there is no *Physical* change, whereby Christ and Believers do in *Substance* become one another; nor a *Moral* Change, whereby Christ should become *Inherently sinful*, and Believers thereby immediately Innocent and Sinless; but the Change is only in a *Legal Sense*, which Importeth the same with a *proper Surrogation*.

6. 'That

6. ‘That the Father was never moved to any Paſſion ‘againſt his Son on any Accouut whatſoever; nor was ‘in any Senſe offended with Him, much leſs Abhorr'd ‘Him, conſidered as He was in Himſelf; but in Con-‘currence with general Sentiments of Proteſtants, and ‘particularly with the Aſſembly at *Weſtminſter*, they ‘affirm, That *Chriſt*, conſidered *in relation to us*, as ‘our *Surety*, did feel and bear the Weight of God's ‘Wrath.

What can be more fully ſaid to clear a People from the Charge of *Antinomianiſm*, than what is done in this Paper? We are therefore very glad 'tis come to light; that ſuch as have been Impoſed upon, may ſee how injuriouſly the *Congregational* have been Burdened with the Reproach of being *Antinomian*.

§. IV. By the appearing of this Paper abroad, the *Presbyterians* are Vindicated from the *Socinian* Slander of their being *Arminians*.

Mr. *Gaylard*, in his Writings againſt the *Socinians*, charging the *Arminians* for *Socinianizing*, the *Socinian*, in his Reply tells him, That he hath thereby made the *Socinians* a very Formidable Party, becauſe (ſaith he) *Almoſt all the Church of* England, *a* Moiety of the Presbyterians, *and Nine Parts in Ten of the Quakers are Arminians*. Thus much in the *Apology* for the *Parliament*, Let. 2.

That there are *Socinianizing-Arminians* cannot be denied, it being ſufficiently proved by the Learned Dr. *Edwards* of *Oxford*, and others; who as they do in the firſt place ſhow much Tenderneſs to their *Socinian* Brethren, by yielding, that the Belief of Chriſt's *Divinity* and *Satisfaction*, is not neceſſary to Salvation; in like manner they do more fully diſcover themſelves, by *corrupting* the Doctrine of a *Change of Perſons* between Chriſt and us, which they do by pretending to go a

middle

middle way, between the *Socinian* and *Calvinian* Extreams, as may be ſeen in *Limborch. Theol. Chriſt.* Lib. 3. Cap. 20, 21, 22. where he very liberally owns, That Chriſt ſuffered moſt grievous Torments, both in Body and Mind, in our *place* and *ſtead*; declaring alſo for a ſort of *Commutation*, or *Change* of Perſons, as intended by the Particle [*ὑπὲρ*, *For*,] For us. But in Explaining what they mean by a *Change of Perſons*; what by Suffering in *our ſtead*, and *room*, they pervert the Doctrine; poſitively denying, either that Chriſt Suffered in the *Perſon* of *Sinners*; or that our Sins were the *meritorious* Cauſe of Chriſt's Suffering; or that Chriſt's Sufferings were the *proper* Puniſhment due to us for Sin.

Theſe things are for the moſt part obſerv'd by Dr. *Edwards*, (*ubi ſupra*) who ſaith, 'That though the 'Remonſtrants tell us, That Chriſt Suffered, not only 'upon *our account*, or for *our benefit*, as the *Socinians* 'expreſs it, but likewiſe in *our ſtead*, that his *Death* 'was a *proper* Sacrifice, that He was made a *Curſe* by 'undergoing an accurſed death for us; which clearly 'demonſtrates a *Permutation*, or *Change* of *Perſons*: 'We Sinned, and deſerved *Puniſhment*, and He underwent that Death which we had deſerved. None of 'which can be true, if the Death and Sufferings of 'Chriſt were not properly a Puniſhment. —— And 'yet, for all this, Chriſt muſt not (ſay theſe *Arminians*) be ſaid to be Puniſhed for us, but to undergo 'that which was *vice Pœnæ*. If ſo, then (adds the 'Doctor) Chriſt was not *truly* a *Sacrifice*, but *vice Sacrificii*, He ſerved inſtead of one, and was not '*Subſtituted properly* in our place; but in the *place* and '*ſtead* of a Sacrifice. So far the Learned Dr. *Edwards*, who hath very Impartially Stated the Notion of the *Socinianizing-Arminians*, which he wiſely Judg'd neceſſary, to make his *Preſervative* againſt *Socinianiſm* the more Effectual.

This

This then being the way of these *Arminians*, it cannot be denied but we must be very Cautious, that in a *Day*, wherein the *Socinians* are so bold, we give them no Advantage, Countenance, or Reputation, either by a shyness to Testifie against their corrupting the Doctrine of a Change of Persons; or by yielding, that to say, Christ *suffered in our stead*, is sufficient to make it manifest, That they hold a Change of Persons in a sound Sense, and do not *Arminianize* in this Particular: However, nothing can be more obvious and plain, Than that the Approvers of this Paper are most remote from these daubing (or any other sorts of) *Arminians*; For they do declare;

1. 'That neither Regeneration, Repentance towards 'God, Faith in our Lord Jesus Christ, Holy Conver-'sation, nor any Works done by Men, or wrought by 'the Spirit of God in them, is under the Notion of 'Subordination, or under any other denomination 'whatsoever, any part of that Righteousness for the 'sake, or upon *the account whereof*, God doth Pardon, 'Justifie, or accept Sinners, or Entitle them to Eternal 'Life.

Here you see the *Arminian's* τὸ *credere*, the Act of Believing is entirely shut out from being any Parts of our *Justifying* Righteousness.

2. 'A proper Permutation, or Change of Persons 'in a *Legal Sense* is Asserted, even such a Change as 'that, where Christ putting on the Person of Sinners, 'comes into their room, and stead, to *Answer for* 'them the *OBLIGATIONS* of the Violated Law 'of Works.

It must be here Remark'd, that although Christ might answer for the Violations of the Law of Works without making satisfaction to Punitive Justice, as the *Socinians*, as well as *Arminians* will have it; yet, seeing the Violated Law of Works *obliged* the Transgressor to lie under a *Proper* Punishment, Christ could not Answer this

this *Obligation* any otherwise than by enduring a *Proper* Punishment, even to the Satisfaction of Gods Justice. So that the Account given of a change of Persons in this *Paper* is most expressive of the Orthodox Sense and most opposite to the *Arminian*, as will further appear, if we observe what they add.

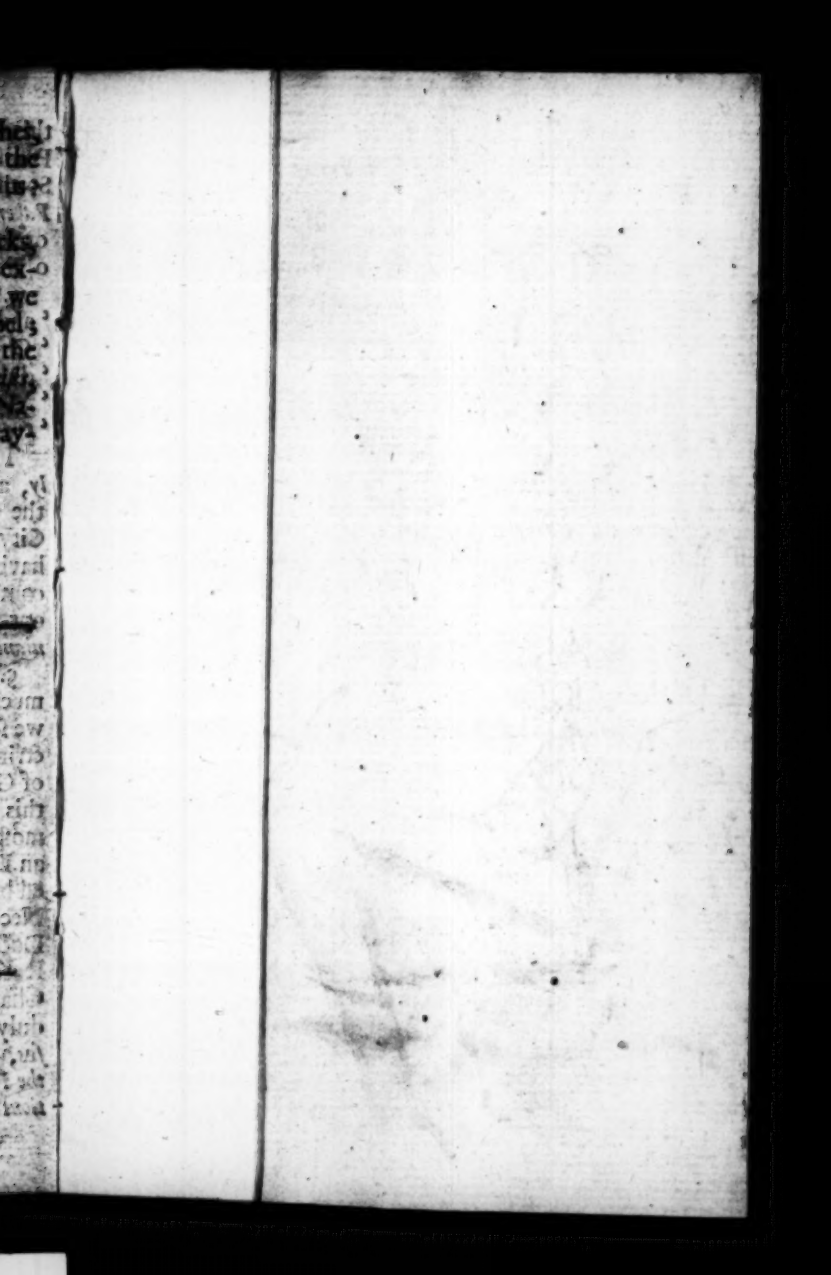
3. 'That as there is a *Change of Persons* between Christ 'and us, so the Guilt of our Iniquities being laid on 'Christ, He, *considered in Relation* to us, as our *Surety*, 'did feel and bear the Displeasure of God, and the 'Weight of his Wrath in the Punishment of our Sins 'transferr'd upon him.

This *Paper* being, as any one may perceive, so *Plainly*, and *Diametrically* Opposite unto *Arminianism*; and the Generality of the *Presbyterians*, in, and about this City, more especially the most eminent amongst them, having expressed their Approbation of the Doctrines contained in it; they cannot, now its Published, without the greatest Injustice, be branded for being *Arminians*, once more.

§. 5. The Publishing this *Paper* hath given us so much Light into the Present Controversie; that *now* we see, it hath been about what is Essential to the Doctrine of Christs Satisfaction; and that by the Blessing of God on the Industry of the *Pacificators*, 'tis come to this Issue, *viz.* Whether the Paper sent by some of the most Eminent *Presbyterians* unto the *Congregational*, as an Expedient for Peace, and most chearfully entertained by them? Whether I say, this Paper, in which the Necessity of a *Change of Persons* is Asserted; and the Doctrine it self most Orthodoxly Explained, shall be Received? Or, whether another *Paper*, in which a Change of Persons is neither Affirm'd as necessary, nor duly Explained, but some Important *Terms* and *Phrases*, [such as *Christ's being our Surety*; *His Putting on the Person of Sinners*; *His Answering for them the Obligations of the Violated Law of Works*] are left out, shall be

Pitch'd

Pitch'd upon as the Expedient to close our Breaches, and Heal those Wounds that have almost broken the Hearts of the most Godly and Judicious amongst us? This is now the Controversie that remains.

If this Paper, on which I have made these Remarks, give Satisfaction to the *Few*, who have not as yet expressed their Approbation, 'twill soon appear that we are all Unanimous in Preaching the same Gospel, and we may Unite our Strength in contending for the Truth, in opposition to the many *Socinian* and *Deistical* Pamphlets are scattered throughout this Nation. That this Blessing may be attained, is my Prayer and the Design of these Remarks.

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